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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jenkin Lloyd Jones, Editor 1880-1918

EARTH'S COMMON THINGS.

Seek not afar for beauty. Lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars and mountain summits topped with snows.

Go not abroad for happiness. For see,
It is a flower that blossoms at thy door!
Bring love and justice home, and then no more
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command,
Life's common deeds build all that saints have thought.

In wonder-workings, or some bush aflame,
Men look for God and fancy Him concealed;
But in earth's common things He stands revealed
While grass and flowers and stars spell out His name.

—*Minot J. Savage.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXIII. THURSDAY, JULY 10, 1919 NUMBER 19

AN ATHEIST'S GOD.

God is the Great Adventurer,
The Spirit of Eternal Youth,
Who ever calls, from easy lives,
To the hard Pilgrimage of Truth.

He calls us to the Hopeless Quest,
The Cross, the Shining Citadel;
He leads us, with a blood-red flag,
To storm the rifle-pits of Hell.

He is our comrade: he is just
Ourselves—the Self that we may be:
The growing Best that we can dream:
The flying Splendor we half-see.

Who fights in his eternal war
Alone shall find a peace from strife;
Those bound by him alone are free;
Death, for his sake, alone is Life.

E. MERRILL ROOT.

It was not to be expected that the Germans would refuse to sign the peace treaty. It certainly was to be expected, however, until a few weeks ago, at least, that the Allies would present to Germany a treaty which the foe would sign willingly because of the justice and right inherent in it, and not unwillingly because of the might of arms martialed behind it. Brennus, the barbarian Gaul of early Roman history, did no more starkly shameful thing, when he cast his sword into the scales, than did the Allies when they threatened the Weimar Assembly with Foch and his orders of invasion. The Germans themselves, forcing the helpless Russians to the dust at Brest-Litovsk, have been outdone! And yet this last dreadful episode is only the consistent close, after all, of a drama of peace which has been crowded with infamy from the beginning. The whole business has been a triumph of might—an orgy of lust and vengeance. An armistice which was opened with a blockade which doomed unnumbered thousands of women and children to death by starvation, is fittingly brought to an end by a treaty of conquest and plunder thrust down the enemy's throat at the point of the bayonet. The writing and the signing of the peace belong together! Rev. Norman B. Nash, no despised pacifist, but chaplain of the 150th field artillery during the War, spoke the sober truth in St. Paul's Cathedral, Boston, when he declared the other day that there was enough dynamite in the peace treaty to blow the world to atoms as soon as the nations recover strength. "Patriotism can make war," he said, "but it cannot make peace. If we are determined to enslave Germany, let us not use any camouflage about it by calling it justice. The unity of those who call themselves Christians is now broken, and it is utterly impossible to bring the enemy repentant and humble to our feet by harsh terms."

J. H. H.

Some weeks ago there was held in Madison Square Garden, New York, a meeting of Socialists which was roundly denounced by all the newspapers of the city. The principal criticism offered of the speakers at this meeting was that they had spoken words which were direct incitements to violence. In the same issue of the *New York Times,* which contains a column-long editorial appealing to the government to suppress these "reds," there is printed a letter from Dr. William T. Hornaday, curator of the Bronx Zoological Gardens, beginning, "'How long, O Lord, how long' will a spineless and nerveless government permit the Bosheviki of New York to spit in its face and flout it beyond all reasonable limits, as again was done last night at Madison Square Garden?" After a series of similar rhetorical questions, in which the fiery Doctor waxes more and more wroth, there comes a final outburst—"Will it be necessary for the people to arise and with their own hands undertake the business of casting out devils? It seems to me that we have endured quite enough from such people . . ." What clearer incitement to violence, may we ask, could anywhere be found than in these two sentences written by a professed defender of law and order? What is there to choose, we would further ask, between the radical who incites to armed rebellion and the conservative who appeals to Judge Lynch? Is there no way by which we can make our Hornadays to see that the very violence which they denounce with such righteous indignation in the so-called "reds," is exactly the same violence which they themselves are quick to use in slightest provocation?

J. H. H.

"The things now going on in America are precisely the things which I witnessed for years in Russia under the Czar. Your secret police are using identically the methods employed by the Russian police. And what is more, they are going to create by these methods exactly the same kind of 'terrorists' as used to flourish in St. Petersburg and Moscow"! So spoke a Russian friend of ours some time ago! We recalled this observation when we read of the resignation from the Lusk Committee in New York, which is engaged in investigating "Bolshevism," of the official inter-

preter, Dr. Feliciu Vexler, of Columbia University. "I cannot do this work," said Dr. Vexler, in explanation of his action, "with a clear conscience." Stating his opposition to the Bolshevist Government of Russia, he went on to give it at his opinion that the Lusk Committee and others "are pursuing the methods of the former Czar of Russia, the methods which created Bolshevism." It is evident that human nature is much the same the world around. Those who sit in the seats of power anywhere, will stick at nothing to hold their positions. And perhaps this is just as well, for it makes inevitable their downfall, even though the price in terms of martyrdom is terrific.

J. H. H.

The number of undernourished children in New York City has tripled within the last three years, according to a recent report of the Department of Health. In 1914, when the War began, five per cent of the children in New York were undernourished, an average which has been maintained for many years. The first year of the European conflict saw this number increased by one per cent. In 1916 it had gone up to eleven per cent, and last year it had advanced to nineteen per cent. Conditions are now so bad, according to the Department, that one child out of every five in New York City is so seriously undernourished as to demand immediate attention, while at least two additional children are on the border line between good health and malnutrition. In the richest city in the world, in other words, only two children out of every five have enough food to eat! "There can be no question," says the report, "but that a great deal of this undernourishment is due to the fact that children are not getting sufficient milk in their diet. Every child under six years of age should have a quart of milk a day in addition to other food, while children from six to eighteen years of age should drink at least three glasses of milk daily." This interesting information is respectfully referred to mothers, who are asked to pay seventeen cents a quart for milk, and at the same time provide for a one hundred per cent increase in the rent! These mothers, and their husbands, might also ponder the figures published by Basil M. Manly, Joint Chairman of the War Labor Board, in "Reconstruction," showing the two hundred per cent increase of profits reaped by the corporations during the War period! And yet we wonder that "Bolshevism," as we call it, is on the increase; and actually believe that unrest can be ended by deporting aliens and enacting sedition laws!

J. H. H.

It is interesting to note that "a great amalgamation of Evangelical churches of America, embracing close to 18,000,000 communicants, (has been) brought appreciably nearer" by the recent meeting at Atlantic City of the Ad Interim Committee of the Interchurch Council in Organic Union. No definite action of any kind was taken at this meeting, but the participants are reported to have separated with feelings of abounding hope. Two plans of unity seem to have been under consideration. One contemplated a federal organic union under which each denomination would retain its own organization as a part of a harmonious working system, the other proposed a complete organic union of all the denominations in one, a single-headed Church of Christ. In the report to be transmitted to a meeting of the Interchurch Council this fall, or in the spring of 1920, it is to be hoped that the latter and more radical of the two plans will be endorsed. Nothing is to be expected from any half-way scheme of federation. The only escape from the present scandalous divisions of Protestantism is through the definite and final abandonment of denominations. The way to unite, is to *unite!*

J. H. H.

An interesting illustration of the new superstitions created, or rather the old superstitions revived, by the Great War, has recently made its appearance in New York. An Anglican clergyman from England, Rev. James Moore Hickson by name, claims to have the power to heal disease by prayer and laying on of hands, and is now practicing his art under the distinguished auspices of Trinity Church! Crowds are reported as flocking to this new miracle-worker; and the usual tales of ailments cured, crutches and canes discarded, blindness changed into light, are appearing in abundance. One may confidently anticipate, in no long time, a well-authenticated story of the dead restored to life! One hardly knows whether to be amused or disgusted by this episode. On the surface there is the ridiculous circumstance that gross superstition is invading successfully what has long boasted itself to be an age of science and reason. Deeper down, however, there is the tragedy of ignorance and faith cruelly deceived by those who ought to know better. One might feel astonishment that an institution like Trinity Church should harbor such necromancy as this, were it not for Dr. Manning, the Rector. If ever there was a man born out of his time, it is this extraordinary churchman. One can imagine him as a lean and hungry friar of the Middle Ages, breathing out hate against the non-believers, gloating over the heretic in agony upon the rack of persecution, practicing in fanatic ignorance his superstitious arts. Doomed to a later and very different age, he has found congenial atmosphere for the moment in the reversionary conditions created by the Great War. And he is making the most of them!

J. H. H.

The Coming of the Community Church

Every day brings evidence that the problem of the Community Church is arousing increasing interest in the religious world of our time. What this institution means, how it is related to the democratic movements of the age, what is its type of theology and mode of worship—these are some of the questions which are being asked today with eagerness and insistence. It is doubtful, however, if any inquiry is being more frequently heard than that which has to do with the coming of the Community Church. By what process is this new kind of religious organization to come into being? What must be done in order to create such a church in any particular community? How is this church to find its place among the already existing churches, and avoid the reproach of offering that very competition, and extending that very denominationalism which is its precise object to destroy? These are the questions which are being most pressed upon us today, and the questions which are entitled to complete and satisfactory reply.

The best way, perhaps, in which to consider this specific problem, is to turn to the pages of history, and recite from them what has actually taken place. For the Community Church is no new and untried discovery of the day before yesterday. It is an institution which has been coming along now for a considerable number of years. It is a movement which has its roots in the closing period of the nineteenth century rather than in the opening period of the twentieth. The terrific social upheaval incident to the Great War has accelerated this process of spiritual change, and brought it to public attention in a way and to a degree unimaginable ten years ago. But what is happening quickly and decisively today, is only what was happening slowly and experimentally yesterday. The coming of the Community Church, therefore, is a matter of record. If we would understand how we are to precéed in the future, we cannot do a wiser thing, in the beginning at least, than to examine how those like-minded with ourselves have proceeded in the past.

If we consider our problem from this point of view, we may say that the Community Church is coming in three very different and definite ways.

(1) In the first place, there is the Community Church which represents the independent and courageous action of a single congregation. Here are a minister and people who have worked themselves out, by a process of natural growth and deliberate adventure, from the old confining trammels of religion as it is organized at the present moment. They have come to recognize that existing churches, even those which boast most loudly of their liberalism, no longer express or serve the best spiritual idealism of our time. They are convinced that there is something wrong in these churches, not only with the minds of the people, but with the whole system of organization and method of work. These churches are related improperly to one another, and especially to the social group of which they are presumed to be a part. They are alien to the vital interests of the existing world. If they are to be saved, and made to serve, they must be transformed from top to bottom. But there is no indication that such transformation would be welcomed, or even tolerated, by the churches. Therefore these independent congregations, of which we speak, determine to launch out upon the adventure of faith themselves. Tiring of the dull futility of ancient and familiar ways, confident that death is all about them and that it is possible that life, new and better than ever known before, may be ahead, these congregations slip anchor and, like the great Ulysses in his old age, "smite the sounding furrows" in the high resolve

> To strive, to seek, to find, and not to yield.

All Souls Church, Chicago, in the pioneer days of Jenkin Lloyd Jones, was perhaps the first of these independent congregations to transform itself from a denominational to a community institution of religion. A Baptist Church in Los Gatos, California, took this decisive step some years ago. The former Church of the Messiah, in New York City, is one of the latest to step in line. More and more in the future, we may be sure, are brave and far-seeing congregations to undergo this experience and enter deliberately upon this new way of spiritual life. Another decade, and we shall have a long list of churches which have thus delivered themselves from old theological and ecclesiastical associations, and sought this new and free fellowship of community endeavor!

(2) In the second place, if we look about us, we see the Community Church which has been newly created to express the idealism and serve the needs of some particular community hitherto unchurched. This type of Community Church, freshly organized for a specific purpose in a specific place, is most likely to appear in some newly-developed suburban residential section of a large city, and there find its most favorable habitat. In such a neighborhood, on the outskirts of one of the great cities of New York State some years ago, the residents came together to organize a church, much as they might come together to organize a library or school. From the beginning it was determined that the church should represent no one denomination, but should be inclusive enough to give welcome to every person living in the community. Today, this Community Church, as it is specifically called, is the only church in the town, its membership represents thirteen different sects, and comprises no less than ninety per cent of the entire population.

The problem of a Community Church, in such a neighborhood, is of course comparatively easy, inasmuch as the people represent a single race, a single type of culture, and a single economic status. It is noteworthy, however, that right in the heart of our great cities, like New York, Philadelphia, Chicago and Boston, there are numerous neighborhood sections which represent a similar uniformity of racial, cultural and economic condition. In such localities, at the present time, Neighborhood Associations, or Community Councils, as they are variously called, are being rapidly formed. The organization of Community Churches, as the expression of the spiritual life of such social units, is the next step which may be confidently expected. Already in a Massachusetts city, in a section inhabited by Negroes, such a Community Church has been successfully established. Later, when these churches in these comparatively easy fields, have gained stability and set example, we may anticipate the vast experiment of a Community Church newly planted amid the infinite complexities of the typical highly organized American city. Then will the real test of the experiment be at hand!

(3) Lastly, there is the Community Church which represents the amalgamation of two or more churches of the old type, which have become too weak to endure separately. This phenomenon of amalgamation is appearing most frequently, of course, in the rural districts. In a little country town in central New York, for example, there existed before the War four churches, a Baptist, Methodist, Congregational, and Universalist. Two of these churches supported —or starved!—their own ministers, the other two were served by circuit riders or occasional visitants. The stress of the War, more particularly the coal famine of 1918, brought these churches together; and now, when the stress is lifted, the people have wisely resolved to stay together by abandoning their old organizations and establishing a single Community Church for the entire town. Today they have taken the best of the four churches for their place of common worship, have rebuilt the second best structure into a Community Center, and hired a single minister at the respectable salary of $2,500 a year. Next year it is planned to engage a professional social worker as a regular member of the church staff.

A more recent instance of this process of amalgamation is that of the union into a single Community Church of the Unitarian and Universalist churches of a small Massachusetts town. The new church thus created holds membership in both the Unitarian and Universalist denominations, and the minister is to be granted fellowship in both denominations. But new members of the church are to join neither one of the old churches, but the new Community Church itself. It is easy, therefore, to see how, in course of time, the old denominational connections will be wholly lost, and the new community foundation alone remain.

It is probable that this process of amalagamation will not, for the present at least, be rapid. It is in the rural districts that theological distinctions are most precious, and mergers of competing churches most difficult. On the other hand, however, the sheer economic necessities of the case are bound to bring the denominational institutions together in the long run. It will be a case of uniting or dying! Eventually, therefore, the sectarian churches may be counted upon to disappear from our country towns, and their places be taken by the single Community Church. Separate denominational churches will be steadfastly holding the fort of separation in our great cities, long after the community process has become complete in the country at large.

Such are some of the ways in which this new religious movement has developed in the past, and is rapidly developing at the present moment. It is along these lines that all should work who seek the coming of the Community Church.

JOHN HAYNES HOLMES.

TO RUDYARD KIPLING.

O! bard on Amajuba Hill,
Of ancient hate the sign,
Whose harp untuned is thrumming still,
Sad remnant of the line!
The forms you see are ghosts of old,
You dare not sing the new,
Last remnant of the bards who told
Blood songs to those who slew.

There is no bard of ancient rhymes
So lone upon the glen,
So deaf to all the new-born chimes
That swing from God to men,
As he slow-harping of the past,
"The ancient bitterness,"
As he the helot to the last
Of Hate too deep to guess.

What is this sin of England, pray,
That she be sung by thee?
This is her sin: that since 'tis day,
She bids the darkness flee!
That (Heaven help her!) unto those
Who 'neath oppression pine,
Remembering her sacred vows,
England hath made a sign!

For since the sword that whispered peace,
Did sting the hearing ear,
The open hand can best release,
The open heart bring fear.
The songs you sing are songs of old;
You dare not sing the new,
Last remnant of the bards who told
Blood songs to those who slew.

—James Blackhall.

CONTRIBUTED

Our Enfranchised Women

It is always a distinct shock each time one encounters the fact that the realization of a long cherished ideal usually carries with it conditions which seriously detract from the joy its accomplishment would otherwise bring. The present writer, for years an active worker in the suffrage cause, attended some nights ago a banquet given by the combined suffrage associations of a Middle Western State and its chief city to celebrate the passage of the Federal Suffrage Amendment and its ratification by the legislature of that State. Eleven hundred people were present; about forty speakers talked from three to ten minutes each. And the very farthest glimpse into the future, the most radical plan for work which any one ventured to suggest, was that the new citizens might aid in securing "proportional representation"! Among the speakers were a number of the Republican and Democratic politicians of the State legislature who congratulated themselves and the women, and were congratulated and copiously and repeatedly thanked, for conferring this great boon upon woman. The next to the last speaker, a young woman, who spoke after most of the politicians had left, did intimate that they were a hundred and thirty-two years late in their generous action! But the speeches of both men and women bristled with more or less serious exhortations to the new voters to ally themselves with one of the two political parties. That there are more than two parties in the United States or that two of these had suffrage planks years before the other two ceased to unite their efforts with those of the liquor interests in fighting suffrage, or that a measure of suffrage in that very State was secured some years ago by the indispensable aid of four members of the State legislature who at that time were members of one of those unmentioned and apparently unmentionable political parties which have always stood for suffrage, could never have been remotely suspected from the evening's addresses. The problem of the Negro and the fact that the Negro women are now ready to exercise the rights of citizenship were not mentioned. Of course it goes without saying that no representative of the Negro race was among the speakers any more than a representative of any other political party than the Republican and Democratic. The word labor and the phrase industrial justice or their synonyms did not occur in the entire forty speeches save for one or two references to child labor and shorter hours for working women. The subjects of temperance and tax reforms were equally taboo. The two members of the National Woman's Party who, in common with all other women speakers, were allowed three minutes each, appeared toward the end of the long program. It was left for one of the politicians present to remind the women of the need to secure laws establishing a single standard of sex morality.

In short, the whole attitude was far less radical even than that of the late lamented Bull Moose Party, or than that of a similar banquet in 1914 to celebrate the passage of a suffrage resolution by the Biennial of the General Federation of Women's Clubs. With but tragically few exceptions, the entire set of speeches might have been not only censored but written by a committee composed of Mr. Lodge, Mr. Root, Mr. Taft and Mr. Burleson.

It is encouraging to note that such few sentences as were uttered of a forward-looking nature received far more applause from the floor than did those of opposite or neutral character. But can it be true that such a program and such an eagerness to win the favor of old-line politicians and to follow their methods, and such ignoring of the new and real democratic movements of the time, are to characterize the activity and the policy of this great new body of voters?

Many speakers eulogized those brave pioneer leaders of the movement, Susan B. Anthony, Lucretia Mott, Elizabeth Cady Stanton, for writing woman's bill of rights, or attempting to gain admission to the floor of the Anti-Slavery Convention in London. Did it never occur to the speakers that to be an anti-slavery advocate or even a suffragist in those days required more courage than to stand for many present day causes? Can it be possible that nothing of the spirit and activities of those pioneer agitators for human liberty is to inspire these new voters save the fact that they also stood for suffrage? It was not as suffragists but as advocates of human freedom and equality, even for black men and women, that those women went to London. Are the women of today to dare nothing unless it will secure the approval of politicians and to advocate nothing more comparable to the things for which their great leaders gave their lives than such mild and entirely safe and respectable reforms as proportional representation and the lessening of infant mortality?

Of course there must always be some who will work for today's reforms. But are the women who have stood at the head of the movement to secure the ballot going to lead their followers to no higher vision than is to be found in the ranks of the two old parties and to no program that looks toward the building of tomorrow's new world order?

If no one else undertakes the task, then surely it will become the logical and inevitable duty of those women who were the radical wing of the suffrage movement, who in common with the early abolitionists and the martyrs of today know what it is to be imprisoned in the name of democracy for attempting to secure democracy. The National Woman's Party will be forced by its own past history to preserve and continue its organization in order to provide some nucleus which can lead the great mass of newly enfranchised women to march side by side with the more forward-looking of their brothers, toward their own economic and sex freedom, toward industrial justice and the breaking of the chains which enslave those of their comrades who labor, toward the restoration of civil rights in America and the freeing of those who are jailed for conscience' sake, toward permanent world-peace and a real internationalism, toward all of liberty, equality, justice and brotherhood which the centuries of exclusive male suffrage have not yet secured for the race.

SUSAN QUACKENBUSH.

They That Take the Sword Shall Perish with the Sword

Modern Illustratons of the Working of a Supposedly Obsolete Law

When, some weeks ago, the Rev. Dr. George A. Simons, Methodist minister, was hissed and jostled at a meeting in the Central Y. M. C. A., Brooklyn, it is probable that he was the most astonished man in the world. For during the previous months, many months, Dr. Simons had been on the side of those who were doing the hissing and the jostling. His friends had been intimidating and terrorizing thousands of sincere men and women who wished only to utter that which God Almighty had put into their hearts.

For speaking a foolish or hasty word about President Wilson many perfectly harmless people were flung into gaol when the war fever was at its height during the spring and summer of last year. If Dr. Simons ever lifted a little finger in protest against this frenzy of the law I shall be glad to know it. His principal emergence into the limelight was when he savagely and indiscriminately attacked the Bolsheviki before a Senate Committee at Washington.

But a few months after Dr. Simons' friends were throwing people into prison for expressing adverse opinions of the President, Dr. Simons himself came to the conclusion that President Wilson was not all he should be. So one fine Sunday afternoon he repaired to the Central Y. M. C. A. at Brooklyn prepared to say some very uncomplimentary things about the first citizen of the United States.

Dr. Simons started off his address with a reference to Colonel Roosevelt, whom he called St. Theodore, which makes it needless to say that the doctor is a great admirer of the Rooseveltian gospel. "And if he were here now," said Dr. Simons, "there would be a sort of hurricane in the vicinity of the White House."

POLICE EXAMINE SIMONS' SPEECH

Without the slightest doubt Dr. Simons expected that this sentiment would be counted unto him for righteousness, but his judgment was as poor as his democracy. And so he proceeded to say that when the President is "guilty of criminal pussy-footing and playing to Bolshevism or Bolsheviki vote-getters it is time that Woodrow Wilson should come to the mourner's bench and be reconsecrated in the spirit of Americanism."

The monopoly of the right to criticize the President claimed by Dr. Simons and his friends was not recognized by his Y. M. C. A. Brooklyn audience. To quote from the New York *Times* of March 10, 1919: "When Dr. Simons stopped talking the soldiers and sailors marched from the gallery to the platform and surrounded him. Seaman Giles questioned him concerning the reported reflections upon President Wilson."

Dr. Simons protested that he had always considered the President a very fine man, but his interrogators were not satisfied. Hhe secretary of the Y. M. C. A. apologized for the doctor and said it was the first time in his seventeen years' connection with the Y. M. C. A. that he had heard a speaker hissed.

The *Times* report concludes: "The police took a copy of the statement made concerning the President, to be referred to the police authorities to determine if the matter should be presented to United States Marshal Power."

The whirligig of a few short months had certainly brought great changes when a speech by Dr. Simons, super-patriot, loyalist and savior of his country, was being taken to the police station to be tested for sedition. Not the lucubration of some poor Russellite, Mennonite or Hutterite, mind you, but the patriotic preparation of the Rev. Dr. George A. Simons, high indicter of the Bolsheviki before a United States Senate committee. By the way, what is the reagent the police use when testing manuscripts for the precipitation of sedition?

JAMES M. BECK'S EXPERIENCE.

Let us leave Dr. Simons. There is an eminent American named James M. Beck, who was very active during the war in running to earth pro-Germans, pacifists and all others of that ilk. Mr. Beck was at one time assistant attorney-general of the United States and his zeal in tracking down disloyalty was similar to that of Saul of Tarsus in persecuting Christians. Radical meetings were broken up, men and women cast into prison for conscience' sake and radical publications suppressed, all without protest from Mr. Beck.

But Mr. Beck's own turn was coming. His judgment, like that of Dr. Simons, proved defective, for he ventured to attack the President, and he did so in a speech which excelled in vituperation. Then it chanced that somehow or other Mr. Beck got scheduled to deliver an address at an important New York function at which Mayor Hylan was to be prominent. Considering that Mr. Beck had been disloyal, Mayor Hylan resorted to Mr. Beck's own approved method of dealing with disloyalty. He ordered Mr. Beck's name removed from the program and announced that if Mr. Beck insisted on speaking, he, the Mayor, would leave the platform.

Mr. Beck didn't speak. On another occasion Mr. Beck had a further opportunity to appreciate his own remedy for "disloyalty." He was scheduled to dedeliver an address at Mount Vernon, N. Y. However, the citizens of Mount Vernon disapproved very strongly of Mr. Beck and decided to prevent him speaking in their town. He was denied the use of the school and was driven to the expedient of addressing a few of his admirers in the parlor of a private house. The majority of the people of Mount Vernon considered Mr. Beck a disloyal American and they prescribed for him Mr. Beck's own remedy for disloyalty.

In the *Manchester Guardian* the other day I read an editorial showing in quite a remarkable way what a boomerang is the use and advocacy of violence. It will save time if I quote, for the context is self-explanatory:

> The other day somebody in the South Irish wing of the general Irish combination against loyalty to law collected a number of extracts from speeches made by members of the North Irish wing and by backers of theirs in England. The collector added nothing at all to the extracts. They were mainly expressions of contempt for legality and of readiness to rebel against the King's Government in Ireland.
>
> The compiler gave the descriptive title of "A Handbook for Rebels" to this compilation and circulated it. The orators from whom he quoted included the present Lord Chancellor (formerly F. E. Smith), the present leader of the House of Commons and at least three other members or important officials of the present government.

The sequel was that the sellers of the pamphlet were prosecuted, not for infringing the Lord Chancellor's and Mr. Bonar Law's copyright in their own incitement to disorder, but for disseminating matter so likely to cause sedition or anarchy.

In other words, some of the most exalted personages in Britain had to suppress their own writings because it was feared they might lead to violence. But these same exalted personages had preached violence to enforce their own views. They were men who believed in violence and in the repression of freedom of speech and of the press. But when there was a danger of violence in quarters where these men disapproved of violence they were obliged to suppress their own speeches advocating violence. Truly a nice mess for exalted British personages to get themselves into!

But *The Guardian* proceeds to depict a situation if anything still more ironical and still more humiliating for that prime reactionary and militarist the erstwhile F. E. Smith, now Lord Birkenhead and also British Lord Chancellor. To quote:

A few days ago a bill had to be brought into the House of Lords providing for the compensation of Irish officials injured by political criminals. By a stroke of cynical humor the Lord Chancellor brought it in himself. If the war—which the threatened Ulster rebellion is seriously believed to have hastened—had not taken place, it is probable that Mr. F. E. Smith, the rebel "galloper" of those days, would have had to make the disagreeable choice between deserting men whom he had incited to crime and taking part himself in assaults on the police or on British soldiers.

VIOLENCE IS DEATH

Violence in all its forms, and in that worst of all forms, the suppression and repression of your opponent's views, terrorization, intimidation, coercion of every kind, is the contraction of a moral mortgage which most unfailingly must be met. Proud men, arrogant men, little men, think they can out-shout the eternal verities, but their end is foolishness and spiritual death.

A. Vernon Thomas.

A PRAYER.

O God, when the heart is warmest,
And the head is clearest,
Give me to act:
To turn the purposes thou formest
Into fact.
O God, when what is dearest
Seems most dear,
And the path before lies straight,
With neither Chance nor Fate
In my career—
Then let me act. The wicket gate
In sight, let me not wait, not wait,

We do not always fight.
There comes a dull
And anxious watching. After night
Follows dim dawn before the day is full.
But there's a time to speak, as to be dumb.
O God, when mine shall come,
And I put forth
My strength for blame or praise,
Blow Thou the fire in my heart's hearth
Into a blaze—
(Who kindled it but thou?)
And let me feel upon that first of days
As I feel now.

—*John Jay Chapman.*

Songs and Poems (Scribners).

News from Europe

Carson Defeated in Ulster—

One of the most startling political changes since the general election of last December has taken place in Ulster, where the Carsonite candidate, Major D. A. Moore, suffered a crushing defeat at the hands of an independent unionist. The constituency, East Antrim, had been a Carson stronghold for many decades. Now an opponent, Mr. G. B. Hanna, holds it by a majority of 1,165 votes, gained in a three-cornered contest. What will happen now? During the election it was said by members of Carson's party that Sir Edward would retire from the leadership if Major Moore were defeated. Was this merely a threat? Anyway, whether Carson will retire, or hold on Micawber-like for a while, does not matter much, for it is only a matter of a year or two when Ulster, as a whole, will clear the "old gang" out, and free herself, with the rest of Ireland, from Dublin Castle rule.

The Austrian "Peace" Terms.—

Another instance of the kind of press silence on vital matters which is not only humiliating, but inimical, to American thought, is to be found in the scarcity of news in our papers regarding the Austrian "peace" terms. Scraps from the Anglo-American censor's table are all we get at best of any matter of vital importance. It is disgraceful that we should be treated like children. Presumably we are so used to this treatment, which has lasted nearly five years, that we are grown indifferent. But when we open the British and French dailies and weeklies, often enough three weeks or a month after their date of issue, it hurts a lover of America's best days to find in foreign newspapers of high standing all the great problems, we must consider some day soon, fully discussed, whether governments like discussion or no. What do we know about the Austrian "peace" terms? Just as much as some jack-in-office permits us to know. What editor thinks the terms are worth frank discussion and thorough analysis? Our editors are generally silent. But it is not so with French and English editors. Here is an example of what an English editor, Austin Harrison, has to say about the Austrian "peace" terms:

The Austrian Treaty, presented after six months' chatter minus the chief points, reduces Paris to a public absurdity. Yet the Austrians are told to accept or take the consequences of a treaty which omits the financial and reparation clauses, the military clauses, and even the territorial clauses as they affect Italy, the Czecho-Slavs and the new Balkan constellation, the mixed Roman Catholic-Greek Catholic Jugo-Slavdom—and all this while the blockade is literally killing off tens of thousands of children and old people, and America tries desperately to get food in, feeling thoroughly sick and ashamed of her role as the capitalist gaoler of stricken Europe.

What does the Austrian Treaty do? It concerns every man and woman in Britain, not only because we shall have to find the money, but because our blood alone can maintain the new dislocations. The treaty deprives Austria-Hungary of even a seaport and reduces Austria proper to an agricultural unit. But the point all Britons should get into their heads is that relating to the international control of the Danube, which henceforth is to be patrolled and regulated (observe) by Britain, France and Roumania. So that the celebrated Austrian waterway is in the future to belong to Paris and to London. We are to police a river which is no concern of ours at all—in the name of "making the world safe for plutocracy."

Now, why? The answer is that the buffer line from the Baltic to the Adriatic is an artificial one, and its units of race are not economic units, but to make them so the old gentlemen at Paris have played Napoleon on the lines of the Peace of Tilsit in 1807, which lasted seven years. That is why the coal of Teschen is to go to the Czecho-Slovak creation, the iron ore of German Silesia to the Poles, while Jugo-Slavdom is to be hitched on to Serbia; all which could only be done by crippling Germany, Austria and Hungary, as Napoleon would have done a hundred years ago.

Europe has seen no more arbitrary act of map-making since the days of the Corsican, creating, be it noted, a Catholic Eastern Europe, thereby completely reversing the policy of Cromwell, and of Pitt and Castlereagh. Now what this means to Great Britain is this. We are pledged not only to act as France's second on the left bank of the Rhine, but we are pledged to fight for the artificial buffer line, to police the Danube, and be ready at any time to send the Guards out if the Poles murder too many Jews or behave too badly to the Protestants, or the Czecho-Slavs get into trouble with the Germans in connection with the ports arbitrarily assigned to them on German territory, or the Jugo-Slavs start a crusade against the Italians, or the Roumanians have a bad time with the Hungarians, or should a lighter sink in the Danube tending to diplomatic acerbities. All this police work in addition to the vast new lands we are seizing in Asia Minor, Africa and (probably) Persia, while our own policemen at home demand a union.

Conscription will be imperative here for years, not against an enemy, but to hold down peoples arbitrarily placed under peoples of a lower civilization. We shall need a million men permanently ready. We shall have to finance Roumania, Czecho-Slovakia, Poles and Jugo-Slavs. For what? To satisfy the vengeance of France. Let every man consider this liability in blood and treasure. It is, as Czecho-Slovak writers all say, a means to cripple the Hun, but as it is a means which offends against the laws of nature, it will be no more permanent than any of Napoleon's creations. And there is this. The balance of power today resides with America. When Americans get to understand their responsibilities they will certainly repudiate them, and then we shall be left nicely cooked. The time to see things is now. If we don't we shall find ourselves bound hand and foot to France to play the tyrant and policeman over all Europe from the Rhine to the Urals, from the Baltic to the Adriatic.

A man has only to think what we should feel were Portugal to police the Thames, were Liverpool to be part assigned to Dalmatia, were Welsh coal to be hypothecated to Spain, and Lancashire to be split up between the Sinn Feiners and the Mexicans, and were Russian areoplanes to have the right to descend on the grand stand of the Derby—if it so pleased them.

I know that all Americans in Paris are "fed up" with the results. I feel confident all true Britons will be, too, the moment they take the trouble to understand the vindictive and arbitrary peace arranged in secrecy by their masters, who today would probably forfeit their majority in a general election.

That is the way the editor of the *English Review* writes. Who has written a similar word of denunciation of this treaty in our leading newspapers? But, then, we are little children.

The Starving Children of Vienna.—

Dr. Ethel Williams, the well-known physician and social worker of Newcastle-on-Tyne, a practitioner of thirty years' experience, has just returned to England from a visit to Vienna. Speaking to a *Manchester Guardian* representative she said:

What impressed me most was the appalling condition of every old person I saw, and of 95 per cent of the children. The old people were like walking death's heads. There are so many things that persons over sixty cannot digest. The mortality among the old has increased by 150 per cent. What struck me most when walking about the streets was that there were no toddlers. Children of three and even four years were carried by their mothers. The children did not run about, or shout, or quarrel. It was four days before I saw a child playing.

At least 95 per cent of the practically well children were painfully emaciated, with discolored circles around their sunken eyes and the tendons of their necks showing like those of old people. Even middle-class children have these scrawny necks, and when they run their cheeks flap like those of old people. But they seldom run. They are all limp and listless.

The scene in the out-patients' department at the biggest State children's hospital was pitiful—no sound or attempt to play. The children sat quietly on their mothers' knees or against a wall. One mother had brought her three little girls, all of them tuberculous. I talked to her. "I don't know how this happened," she burst out. "They just had little colds, but they've got over them before, and now this terrible thing has happened. I suppose it is just the war misery"—using the common term. I saw several cases of osteo-malachia, a disease so rare before the war that the only two cases I had ever seen had been shown to me as a curiosity. It seems to come from lack of fresh food, and there have been 250 cases in Vienna, and I heard of another epidemic in a German town. The bones soften and become distorted, the pelvis bones fold inwards. In early stages it is curable, but a bad case will never walk again, and a rather bad case will always have difficulty in walking, while a woman who has it will suffer terribly in child-birth. The cases were those of older children and adults. They told me that the hospitals were receiving about fifteen cases a day, and those they had to turn away must inevitably become worse. I used to test the condition of the children I saw by feeling their fleshless arms. When I touched one child the father said, "Don't touch him. He has this bad new disease, and it hurts him so much." I realized that I had hurt him, but the child was too listless to shrink from the pain.

The doctors could do practically nothing for the out-patients who could not be taken into the hospitals. The mothers were in despair. The doctors said the greatest want of all was for cod-liver oil. Funds raised in England had sent a supply, but it only lasted two days. Practically every child under two is ricketty. Statistics show children who should be gaining weight in the year losing weight instead. It is very noticeable that the children are so much smaller than their ages. At every institution visited I asked a number of children at random how old they were, and with three or four exceptions they were two, three or four years older than they looked.

It is extraordinary how little Vienna has suffered from war epidemics such as typhus; the enormous increase in sickness is due to starvation disease. Almost all of its child population is stunted, starved, left without vitality, vigor or energy. An enormous number are tuberculous, and a considerable proportion of these will die. Another considerable proportion will for all their lives probably be stunted in mind and body, and all will be handicapped.

The Fate of the Middle Classes.

Dr. Gisbert Kapp of Birmingham University, writing to the *Daily News*, comments on an article in that paper by Mr. C. F. G. Masterman on "The Fate of the Middle Classes." He does not consider that Mr. Masterman touched the root of the question. Dr. Kapp says:

"Everyone agrees that there should be a fair division of wealth between the capitalist and the worker, whether manual or intellectual, but before wealth can be divided it must be produced, and the remedy for low wages is the more abundant production of wealth."

"Now the source of all wealth is drawn from Mother Earth, and it seems to me a self-evident proposition that if you permit less than 1 per cent of the population absolutely to control the earth, the other 99 per cent must produce wealth only by permission of the small minority and on terms dictated by that minority. Higher wages, better traveling facilities, better built houses, better schools, and a higher standard of education and all those comforts which you very justly point out as beyond the reach of the middle class, must still remain beyond their reach as long as the land remains the property of the 1 per cent, whilst all the rest, whether professional men or handicraftsmen, are only permitted to work and produce wealth by permission of the land monopolist. To break down the land monopoly, therefore, seems to me the real remedy for our social evil."

THE FIELD

"The World is my country, to do good is my Religion"

LETTER FROM A GROUP OF FRENCH WOMEN TO GERMAN WOMEN.

Read at a Public Meeting Organized by the International Congress of Women and Held in Zurich University, Switzerland, May 12, 1919.

"At last, after four years, we women, French and German, again find each other, we whom the masters and slaves of war have sought to make into enemies. We have refused; we have cried 'No!' to the lie which creates and eternalises war.

"Today when for the first time our hands, which have sought each other in the night, can be rejoined, we would repeat together what we have been saying separately on both sides of the frontier of blood—for they have been the same words and the same thoughts.

"Because we are alike, because we are of one human stuff, because our work, our sorrows and our joys are the same, because our children are the same children, we protest against the murderous invention of an 'hereditary enemy,' against the prejudice of 'hostile races.'

"French and Germans, the soldiers who have killed each other are for us alike victims. They are our brothers and our sisters who have been suffering everywhere where the war has burnt its way. We wish no vengeance.

"We hate only war, the great atrocity which includes all others. We will have nothing of it. We reject alike the pride of victory and the rancor of defeat.

"We who survive the great crime, we should remember our common failure, recall the tortures which the soldiers, the prisoners and the people at the rear have suffered in our names and the names of our peoples. Let us recall our lightness before war, our carelessness in the face of excitations, of lies, our little zeal to prepare peace.

"United by a common faith and a common duty, we engage ourselves to devote our lives to the cult and safeguard of peace, to the war against war which, in anger, hate or injustice outlives its millions of dead. All women against all wars!

"To work! Openly, in the face of those who vow eternal hate, let us unite, let us love each other!"

The reply of the German women:

"We German women have heard the greetings of our French sisters with the deepest joy, and we respond to them from the depths of our souls. We too protest against the perpetuation of a hate which was always foreign to women's hearts. Our French sisters! It is with joy that we grasp your extended hand. We will stand and march together, in common effort for the good of mankind. On the ruins of a material world, founded by force and violence, on misunderstanding and hate, we women will, through death and sorrow, clear the road to the new humanity. As mothers of the coming generations, we, women of all nations, want love and understanding and peace. Despite the dark and gloom of the present we stumble, comforted, toward the sunshine of the future.

FREDERICK STARR.

Frederick Starr of the University of Chicago is soon leaving on an expedition for study and investigation in Japan. He will, however, first spend a fortnight with the Methodist Missionary Centenary Celebration at Columbus, Ohio, which opened on June 20. He will there exhibit his material relating to the Republic of Liberia—its history, condition and resources. While there he will give lectures upon the peoples of Liberia, Belgian Congo, Japan and Corea.

Leaving Columbus on July 3, he will start from Chicago for Japan on the night of July 4. He plans to sail from Seattle on the "Africa Maru" on July 9, and is due to reach Yokohama on July 24.

His first serious enterprise is the ascent of Mount Fuji, going up by the north trail and down by the west; in his ascent in 1917, he ascended from the east and came down on the south. Before coming down, he plans to make the *chudo*, or midway circuit of the mountain, a pilgrimage rarely undertaken except by the *Fujiko* (special devotees of the mountain), as it involves a certain amount of danger. The ascent of Fuji must be made before August 10, on which date the mountain is closed to pilgrims.

Later in the year, with the coming on of good autumn weather, Prof. Starr proposes to make the pilgrimage of "the eighty-eight sacred places of Shikoku." When made on foot, this pilgrimage requires a month in its performance. These places were established by the famous priest, Kobo Daishi, more than eleven hundred years ago and his memory is closely associated with them.

While these two items are perhaps the most picturesque in Prof. Starr's program, he has a long list of other interesting investigations in view, chiefly in the direction of Buddhism and Shinto.

The object of the expedition is largely to combine and organize the results of his various expeditions into Japan into final form for publication. These, as they now shape themselves in his mind, will probably work out into five volumes, quite independent and to no degree covering the same ground, though all are studies of Japanese life and thought.

Within the last two months there has been printed at Tokyo, in Japanese, a book—*Ofuda Agya*—which narrates the journeys of Prof. Starr in Japan in 1917, excepting his trip over the Sanyodo, the diary of which was printed late in that year. The new book covers the ascent of Fuji, a preliminary journey in Shikoku, a study of the mountain monasteries of Corea, and a kuruma trip of the Oshukaido or great northern highroad. The story has been told in Japanese by Maebashi Hambei, who was with the Professor in his wanderings. Mr. Maebashi will be the photographer and interpreter of the coming expedition.

Prof. Starr expects to return to Chicago at the end of December, in order to resume his classwork at the University in January, 1920.

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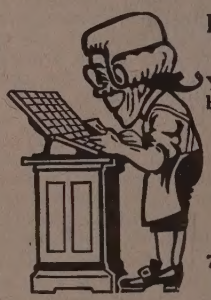

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